

844 side supported by an angle of the rock, and a woman behind her supports her and presses down upon her shoulders. The woman remains in the cave for three or four days after the birth. At Sitala Wanniya there are no food taboos, but at 843 Henebedda a pregnant woman avoids *madu*, which fruits are 262 said to produce diarrhoea and vomiting, and two kinds of yams which also purge and are believed to induce still-birth. A nursing mother must eat neither the fat of the monitor lizard 853 nor *rilawa* flesh, as these are said to produce purging and would 262 kill the infant. She may, however, eat the meat of the grey ape *wanduru*. The fat of the spotted deer also spoils the milk, and if the mother eats *mora* fruit the child will get worms. The 844 Henebedda Veddas, who are partially cave and hut dwellers, say that if a birth occurs in the cave a screen is made round [184] the parturient woman. Among all the settled Veddas, as among the rural Sinhalese, a special hut is built in which birth occurs. The afterbirth is commonly buried in the hut among village Veddas, and no Veddas seem to attach any special importance to its disposal.

[843] At Uniche a pregnant woman would not eat venison or hare's 262 flesh. The pains and danger of childbirth are so well recognised by the Veddas that a special ceremony is performed by the wilder Veddas, and a prayer offered for the safety of the young mother (cf. p. 251). We were assured at Sitala Wanniya that if this ceremony were omitted the mother and child would die. At Henebedda it was said that if a woman appeared to be dangerously ill in childbed, a Sinhalese *katandirale* (devil dancer) [165] would be called in. Death during childbirth seemed rare, but a few cases were recorded. Except among those Veddas who 834 have come most under Sinhalese influence connection is not avoided during pregnancy, or for any considerable period after childbirth, nor is chastity enforced before hunting or dancing.

[553] Children are usually named within a month of their birth, 551 the name being decided upon by their parents. At Godatalawa it was said that a child's name would be freely mentioned, but at Sitala Wanniya and Henebedda we were told that, although every child was given a name soon after birth, they were never called or spoken of by their names until they were at least four

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or five years old. Before this they were called Tuta (male) and Tuti (female), i.e. "little one," and these expressions may persist and replace their proper names which in many instances seem to be forgotten, so that some children appeared to have no name at all. Small babies may be called Goraka or Gorakki, because they are reddish in colour, and so resemble the *gorakka* fruit (*Garcinia cambogia*). Apparently these names are not applied for more than the first few months after birth. It was said that the reason the names of young children were avoided was that to mention their names might attract the attention of evilly disposed *yaku* who might make the child ill or even kill it. We did not ascertain what were the names of the *yaku* who it was feared might injure the children, but it must be assumed that these spirits belonged to the third stratum of the Vedda religion defined on p. 149, and are either foreign spirits who have been adopted without losing their dangerous attributes, or the spirits of remote female ancestors (*kiriamma*) who sometimes steal children.

At Bandaraduwa, where there was much foreign influence, we had an example of the belief in the inadvisability of bringing children too closely in contact with the *yaku*. This is recorded on p. 216.

At Omuni we were told that in the old days there was no fixed time for the naming of a child. The father and mother give the child its name, usually choosing that of an ancestor, for there is no harm in speaking or using the name of a dead relative when the name is given to a child; thus our informant, the headman of Omuni, calls his second child by the name of his own dead father, though in his lifetime he would have addressed his father by his kinship term. Our informant gave his father's name to his second child, not to his first, because his father was alive when his first son was born. A woman's name is generally given to a granddaughter born after her death. Children are also commonly named after their maternal and paternal aunts and uncles.

The following lists of the names of males and females were given me by Mr Bibile and Tissahami, the Vedda Arachi; they were all said to be good Vedda names, and many of

197 recognize a single expression. The following morning I taxed
198 the people with speaking in Vedda language, but they stoutly
declared that they could only speak Sinhalese.

[177
178] In my opinion the majority of the people of the Maha
Wedirata are of Vedda origin, but have discarded their
primitive customs as they dwindled in numbers, and while
other causes, such as marriage with neighbouring people,
tended to still further break down the older customs of the
isolated clans that made up the Vedda race as a whole, they
still clung in secret to the language of their forefathers, as a
binding link and a means of private communication.

115 At Salavai, in the Panawa Pattu, I found one family who
admitted that their grandfather was a real Vedda, belonging
to one of the clans occupying the country on the confines of
the Kumbukkan river.

From the oldest member of this family I obtained a mass
of information respecting the habits and customs of the Vedda
people.

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[553] According to this individual, who has adopted the Sinhalese
name of Diasan Hamy, the Veddas were divided up into a
number of waruge or clans, each of which occupied and
hunted over a specific area of country, and had no connection
with the others who lived as separate communities.

The members of each clan were more or less related, and
previous to the disintegration of the Veddas as a race, they
could not marry any but members of the same waruge.

[462] They lived by hunting, in which only the males took part.
Their habitations were caves, and occasionally leaf shelters,
but the latter was uncommon.

562 The females were kept in a state of rigid subjection to the
593 males, and could not take part in the chase, ordinary
ceremonials, or conversation with any but those who were
immediate relations, or the closest relatives of the husband.

562 If the husband was pleased to throw some meat to his wife,
593 as part of his spoil in the chase, that was all the woman was
224 entitled to. She could not claim a share simply because she
was the man's wife.

291 Under ordinary circumstances, both the males and females
324 were naked, assuming only for special occasions a loin cloth